

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.—MAT. x, 15.

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THE WORSHIP OF THE PAST.

(From the Salt Lake "Contributor.")

At summer eve, when heaven's aerial bow
Spans with bright arch the glittering hills below,
Why to yon mountain turns the musing eye,
Whose sun-bright summit mingles with the sky?
Why do those cliffs of shadowy tint appear
More sweet than all the landscape smiling near?
'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.—CAMPFRELL.

The above beautiful lines, which it is scarcely necessary to inform the reader, are the opening ones of that world-popular poem, "The Pleasures of Hope," were suggested to the poet by a theme quite the reverse of the one we are about to consider; and yet, before closing this essay, the writer hopes to establish something of a relation between the text and the sentiments it is here intended to fore-show.

Hope certainly paints with a fairy hand, and her portraits are so charming that they frequently draw the mind away from nearer objects, which, though often more beautiful than the realization of those bright dreams which "spring eternal in the human breast," suffer materially by comparison with them, in the far away gaze of the worshiper of ideali-

ties. But what is true of hope is also true of memory, and retrospective imaginings in general. The worship of the past—the respect shown for things that have vanished and are beyond recall, and the comparative disregard for matters pertaining to the present, is a remarkable trait of human nature. We sometimes hear persons speak of the good time coming, frequently hear them mourn over the good times that are gone, but there are few who say or think much of the good time already here.

It is perhaps not too much to say, that in this world where one alludes to the joys of futurity, or is engaged in securing them by utilizing the medium of the present, one hundred are bemoaning the lapse of time, faded expectations, and dwelling on joys that are gone forever. Youth

looks back upon childhood with regret, and longs for the toys and playthings, once the sole furniture of the little world it inhabited, and nearly all that was required to ensure perfect happiness therein. Manhood glances back to youth, and sorrows over neglected opportunities which might have been used in the acquisition of mental and physical power with which to grapple the stern realities of life. Even the gray-haired veteran will complain of himself, and bewail the loss of golden moments wasted in his prime. And so, from youth to age, the opportunities of the present are swiftly slipping away, while we are mourning over those which have already disappeared. How strange it is that most men never think of these precious things until they are beyond their reach, and that instead of looking at and appreciating the things around them, they are continually gazing at the far-off mountain, and investing it with glories superior to the noble height upon which they stand; glories, too, to which it is only entitled by reason of its distance from the point of observation.

Mankind has always been ungrateful to the present, and overwhelmingly generous to the past. Distance lends enchantment to the view. We do not know how to appreciate our cotemporaries because their virtues are too near, and their faults too apparent. They will not bear the scrutiny they would if removed to a distance. When we look at our fellowmen around us, it is as though we gazed at their virtues through the large end of a telescope, and their vices through the small end; by which operation the former are unfairly diminished and the latter unduly magnified. But when they die and a few years have elapsed, we reverse the telescope, and to those virtues cry, "Beautiful," and to those vices, "Requiescat." This is why men neglect, abuse, and persecute their fellow-beings while living, and build costly and tenderly inscribed monuments over them when they are dead.

There once lived a great poet, who, in addition to his genius, had what most men have, some virtues and

some vices. His genius won the world's admiration and an imperishable renown; his good qualities were quietly ignored, as such things generally are, until the void they filled is made conspicuous by their absence; but his errors were talked about, written about, preached about, stormed about, and the wretched man was fairly hunted into his grave, where he took refuge at an early day, and the lifeless clay was refused burial in the spot where the immortal spirit had earned it a resting-place, among the bones of his country's illustrious dead. Fifty-five years have elapsed since then, and what do we behold? They are building him a monument, the gift of two famous nations; the one that gave him birth, and the one that witnessed his death. His poetry is still the praise and wonder of the world; his vices are nearly forgotten or forgiven, and his virtues are at last coming to the surface to be talked about and magnified in their turn. Shakspeare says:

"The evil that men do lives after them,
The good is oft interred with their bones."

We will not say that in Lord Byron's case this rule was reversed, but it certainly seems to have been only temporarily or partially true.

Here is a case somewhat different, but it points the same moral: The name of Washington is deservedly a world-wide synonym for goodness and greatness in humanity. His virtues have been sung and his name praised on the sea and land of both hemispheres, for over a hundred years, and probably will be down to the end of time. But what of his faults? Not one word. Is it because he had none? As well might it be said the rose has no thorn, or the day no night. Then who knew of them? They who were his intimate associates. The reason that Washington is so admired—almost deified—is because he was a great and good man, whose noble traits outnumbered his imperfections and threw them into the shade. But a great deal of this admiration is due to the fact that he now lives only in history. His cotemporaries saw him and knew him as he moved among them, but we who behold him to-day, are gazing at a mountain, grand and

beautiful in itself, but made still more so by the softened light which the sunset of a century throws over it. They were doubtless incapable, for reasons given, of fully appreciating his great and noble qualities; but we are liable to commit the error of imagining that he was perfection incarnate—a distinction which can be claimed only by One, of all the beings that have walked the earth.

To illustrate still more forcibly this propensity for trampling on the Now and bowing down to the Has Been—irrespective of vice or virtue in the subject—let us take this pure and perfect Being as an example. When the Son of God came down among men, He found the same state of affairs of which we have been speaking. Moses and other dead prophets were popular, but Jesus of Nazareth was not wanted. And he was reviled, spit upon, persecuted and put to death by these Jewish past-worshippers because He told of His heavenly origin, and had come to fulfill what was written in the very books they studied and pretended to reverence so profoundly. Eighteen hundred years have passed, and what do we see? Four hundred millions of people worshipping, or professing to worship, that same Jesus who was crucified, and holding sacred every word contained in the testament of His meek and lowly disciples. And yet, if Jesus or any one of His ancient associates were to come to earth to-day and tell the things once told in Palestine and recorded in Scripture, there are those among these very professors of Christianity who, had they the power, would again hang them upon the ignominious tree for having the audacity to bear such a testimony. Is proof of this wanting? Far from it. Who instigated the murder of Joseph Smith, the first prophet raised up since the death of the Savior and His apostles, to restore and preach the identical Gospel for which they laid down their lives? Who were the real assassins of Joseph Standing, an elder sent forth to promulgate the principles of the self-same religion? They were ministers of the Gospel of Christ, professedly, and the tools they used to accomplish their work were mem-

bers of the flocks these pious shepherds were leading to drink of the waters of eternal life! And yet! "A murderer hath not eternal life abiding within him."

It is the same to-day as of old. "We have Moses and want no Jesus," was the ancient cry of the Pharisaic mob; the modern is, "We have Jesus and want no Joseph Smith." Why is the system called "Mormonism" in such bad repute among the nations? Simply because it is alive and not dead—awake instead of sleeping. And the reason sectarian Christianity is so well spoken of is because it is a thing of the past—a defunct body from which the spirit has departed. But, it might be asked, will "Mormonism" have to die to become popular? Perhaps it would were the world to remain in its present condition. But this it will not do. "Mormonism" is destined to become popular in its lifetime, and the world will be compelled to acknowledge its truth as it was compelled to acknowledge the truth of Galileo's startling proposition: "The earth moves." Like every scientific and religious fact, it will have to fight its way to the summit of popularity. This it is prepared to do. Not by basely abdicating its position, compromising with error, or relinquishing a single tenet of the faith again delivered to the Saints, but by steadily pushing forward in the fierce struggle of Right against Wrong, contesting for every inch until it is won, and awaiting with patience the inevitable hour when Truth, the mighty, will prevail, and righteousness shall rule from the rivers to the ends of the earth. Then "Mormonism" will be popular, and its murdered prophets and elders praised and honored everywhere, as inspired instruments of Almighty God to prepare for his second coming. The sun is no surer to shine to-morrow than is this to take place in this generation. But how few are looking for it! Christ of the past is the all-absorbing theme of modern Christianity; but what of the Christ of the future? Which subject is worthiest of attention at this hour? Ah, this blind and exclusive worship of the past is sometimes a dangerous

thing. That which is gone is not the better part of life. The past is dead, but the present lives and breathes; it is the pathway by which we reach what is to come, while the future has undeveloped treasures whose discovery will yet astonish this wise world, and cause its paltry greatness to wither to a bagatelle. Should the past then be entirely ignored? By no means. The experience of what has been is the guide-book to the present and the future. We should remember the past and heed its lessons; act in the present and grasp its opportunities; look onward to the future and live for its promised blessings.

Boys and girls! Wish no longer for your toys and playthings; seize the books and instruments of labor, and start now to keep time with the everlasting march of progress. Young men and women! Heed what the past has taught you. Be not dis-

heartened if you have lost some valuable mementos, but be careful lest in pondering over them you lose others even more precious. Do your duty to the present, for it will soon be the past. And might I offer, without presumption, a word to the aged? Be comforted, gray-haired fathers and mothers! If you have faithfully served the Lord all your days, or even a portion of your days, He will remember and reward you as you deserve. Think, too, of the words of the poet:

"Something remains for us to do or dare,
Even the oldest tree some fruit may bear."

And let us all cherish one thing: The memory of the past is not to be compared to the hope of the future; and the future, with all its glories, is only to be attained through the active and unceasing effort of the present.

O. F. WHITNEY.

THE PREVAILING MODES OF THOUGHT.—OUR DUTY.

There undoubtedly exists at the present day a demand upon the preachers of apostate Christianity for something different to the skim-milk and husks, with which they have for so long led their congregations. The preaching of the fulness of the Gospel has produced a spirit of unrest wherever its glorious principles have been proclaimed. A few have obeyed it, whilst the many, sick at heart with the emptiness and rottenness of the prevailing creeds, but too blind or worldly-wise to accept the truth in its simplicity, have crept under the shadows of Atheism, Darwinism, Spiritualism, or of some other of the strong delusions that lead men captive to the will of the devil. Those who, for appearance sake, for fashion or worldly gain, still frequent the old churches, require of their clergy something widely different from the twaddle with which, under the pretence that it was the milk of the word, they have long since been surfeited. Consequently, to please the public taste, the self-made teachers of the various sects

are striving after and grasping all manner of startling advance and doctrinal absurdities in a vain attempt to make false religion agree with immaturity and uncomprehended science. Of course they make wretched failures, for the simple reason that the combination of two falsehoods will never produce one truth.

Modern science has grown unwarrantably and ridiculously dogmatic. Its followers furiously assail the fanaticism of the priests and prelates of by-gone days, yet in their own way are as over-bearing, as unwilling to accept contradiction, and as full of the essence of persecution as those whom they abuse. The churches in olden times burned men's bodies because they had the power, modern advanced thinkers do not do so because they have not. So they make up for their impotence in this direction by rancorous abuse, vilification, misrepresentation and gross personalities. The bigoted scientist is just as narrow-minded and small-souled as the fanatic followers of a false creed.

This class hate positive, authoritative religious teaching. Nothing excites their ire more than to be told, "Thus saith the Lord." In some respects this is no new thing. Korihor, the ancient Nephite anti-Christ, was a typical teacher of their modes of thought. He neither "affirmed or denied" the existence of a God, in much the same way as the Positive school of philosophy does to-day, and, like many of its followers, he wanted Alma, the High Priest, to prove that there was such a Being in any manner he, in his blasphemous assumption, might prescribe. This is the method of many of this class to-day. They clamor for the existence of the Deity to be proven, in a similar way to that by which they would demonstrate a problem in Euclid. But their folly is evident when they wish men to prove truths in theology by entirely inapplicable rules. As well might they claim consistency if they strove to demonstrate by logarithms, what are the constituent elements of air or of water, or to show beyond a peradventure, that fire will burn by adding three and three together.

¶ The Greeks, in the age of the Apostle Paul, sought after wisdom, by which earthly wisdom—like many of our cotemporaries—they sought to discover heavenly truths. We have no idea, however, that Paul adapted his teachings to their theories. He preached "Christ crucified,"—to them the essence of folly. The philosophy of redemption's wondrous plan, was beyond their mental reach, and as they could not comprehend it, they pronounced it foolishness; a very easy, and consequently exceedingly common way of getting over a difficulty.

This same apostle expressly declares that such a condition of public thought as now prevails, would in the future, darken the nations. He warns us

True humility never prompts any one to underrate himself, or to make loose and general confessions of weakness and wickedness, the particulars of which he would indignantly resent. It is as far removed from "the pride which aces humility," as from the pride which struts in haughty arrogance. It leads to a lowly estimate of self, not that we may shrink and crouch and stoop, but that we may aspire and strive and rise. True humility is really the beginning of a higher life, the promise of a nobler future.

that, "the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This condition of affairs is most apparent in the Protestant communities; for the Catholic Church still holds its doctrine with a firm hand; but in the fast and loose religious bodies of Dissent nearly every man can find a preacher who will pander to his lusts, from the fleshly appetites of free love, to the more subtle, but not less dangerous and demoralizing imaginings, that are filling the world with men and women who recognize every thing in Christ but his divinity, and everything in the Gospel but its power to save.

To the elders of the Church of Jesus Christ this sad state of the national thought in the lands where the Gospel has been most widely proclaimed, presents strong arguments for unflinching zeal in the dissemination of "sound doctrine." It believes each one who would approve himself a profitable servant of the Great Master, to bear fearless testimony of the imperishable latter-day work; to proclaim unflinchingly that the Gospel is the power of God unto salvation to every one who believes its verities, accepts its principles and obeys them; to preach it "not as the word of man but as it is in truth the word of God, to preach it lovingly and earnestly in its plainness, its simplicity and purity, yet distinctly and authoritatively; to preach it in its fulness, its truths and its precepts, its promises and its threatenings," so that when each one's work on earth is done, he may stand free from the blood of this generation, as he has not shunned to declare unto mankind all the counsel of God.

Mr. D. was firm and immovable in his faith as an apostle commissioned to preach the Gospel to the world.

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far removed from "the gride which
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may shrink and crouch and stoop, but
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THE TWELVE APOSTOLIC JUDGES.

ST. BARTHOLOMEW.

It is believed that the above-mentioned apostle is identical with the Nathanael of Scripture, and they are considered as one by historians. He was a Galilean by birth, and is thought to have been a fisherman. The incident of his introduction to the Savior by St. Philip, is given in John i, 45-51: "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

We are led to the conclusion from the above conversation, that he was a man of great integrity, guileless and humble, and in this, as well as other respects, we may judge he was well fitted to be a minister and a disciple of the Lord. His after life proves that he was firm and immovable in his faith as an apostle commissioned to preach the Gospel to the world.

In his ministry we find that he labored in various places. He spent considerable time in India and the countries in the extreme eastern parts of Asia, and then returned to the north and west. He is afterwards reported as being in Hierpolis, in Phrygia, and at that time was in the

companionship of Philip, laboring to establish the Gospel in those parts. The heathenism of that country had steeped the inhabitants in superstition and bigotry, and the attempts of these servants of Christ to propagate the Gospel among the people, stirred up a severe opposition, and a bitter spirit of hatred prevailing, the judges ordered both Bartholomew and Philip to be fastened to a cross or pillar, the latter being also a species of crucifixion practiced at that time. It appears, however, that the providence of God intervened as far as St. Bartholomew was concerned, and history says that the consciences of the magistrates pricked them, and they took this apostle down from the cross or pillar, and set him at liberty. He afterwards assisted in taking down the body of Philip, on whom the sentence was executed.

After this tragic event Bartholomew departed from Phrygia and went to Lycaonia, and it is said was quite successful "in training the inhabitants in Christian discipline;" so it is probable he was enabled to open up the door of the Gospel to the people in that place. He afterwards traveled to Albanople, in Great Armenia, and there labored at much disadvantage to reclaim the heathenish inhabitants from their idolatrous practices. Here he again came in contact with the civil authorities, probably through the influence of religious priests and bigots, and the magistrates, who became incensed at him, prevailed on the Governor to put him to death. How or by what means he was executed is not stated, but crucifixion seems to have been the prevailing mode of cruel and ignominious executions throughout that country in those times, and it is altogether probable that he suffered as Philip had done—the death of the cross, or hanging by the limbs till exhaustion ended his life. We merely form this conjecture in the absence of any history on the subject at our command, and think it worthy of consideration, as the most probable means of his death. However this may have been, it is certain

he sealed his testimony with his blood in offering up his life, and added one more apostle to the glorious list of martyrs. Thus in addition to a life of labor for the cause of truth, he proved beyond question his worthiness to sit as one of "the judges of

Israel" when Christ comes in His glory, and having been twice "proven unto death," may he not be numbered as one of the greatest apostles, and of the most noble spirits who ministered to the children of men in the meridian dispensation.

A GATHERING SONG.

TUNE:—"Let us gather up the sunbeams."

Let us gather up to Zion,
We who've made the Lord our Friend,
For His judgments, great and awful,
On the wicked will descend;
And His fearful indignation
Is about to be revealed,
For His anger at the wicked
Shall no longer be concealed.

CHORUS—Then gather up to Zion,
Then gather up to Zion,
Then gather up to Zion,
O ye people of the Lord.

"Get ye up into the mountains"
Is the warning of the Lord,
While His wrath sweeps o'er the nations,
As recorded in His Word;
For He now will plead with famine,
And with wars and earthquakes dire,
And the wicked shall be wasted
By our God's consuming fire.

CHORUS—Then gather up to Zion, etc.

Strange we never thought to gather
Till the Gospel we did hear,
To prepare and make us ready
For the Lord who shall appear!
Strange we never thought of Temples
To the name of God on high,
To receive His greatest blessings,
For our glory by-and-bye.

CHORUS—Then gather up to Zion, etc.

See from every clime and nation,
Children of the Most High God,
Hast'ning from their lands of bondage,
To reside on Zion's sod;
And like doves towards the windows,
Hew they homeward swiftly fly,
To prepare to meet their Savior
At His coming, which is nigh.

CHORUS—Then gather up to Zion, etc.

Oh, those "valleys of the mountains,"
How they'll ring with songs of praise,
When the Lord will bring His people,—
E'en the Saints of Latter-days,—
Through the dark night of oppression,
To the light of liberty,
To enjoy sweet rest from tyrants,
And for evermore be free.

CHORUS—Then gather up to Zion, etc.

Then, as Saints let's hasten thither,
That great blessings we may share!
To redeem ourselves and kindred,
And for Jesus' reign prepare;
Let us keep from sin and evil,
And from doing ev'ry wrong,
Till we're changed to life immortal,
And we join the ransomed throng.

CHORUS—Then gather up to Zion,
Then gather up to Zion,
Then gather up to Zion,
O ye people of the Lord.

HYMN.

BE THE POWERS, O!—At a theatre in Dublin a gentleman requested a man in front of him to sit down, adding sarcastically, "I suppose you are aware, sir, that you are opaque?" "I shall sit down when it suits me," was the response; "and, if you want to handle my name, sir, mind, it's not O'Pake at all, but it's O'Brien."

The other day a Board-school had a lesson which involved an explanation of the term "hypocrite." In one of the classes a teacher labored very earnestly to give her pupils a correct idea of the word. One little girl said she always thought it was a great big animal, and she believed she had seen one at a show. "Oh," said the teacher, "a hypocrite is a man who makes believe to be real good when he isn't. Sometimes a man will give a lot of money to a church just to make people think that he is better than anybody else." "Well, my papa is not a hypocrite," spoke up a little girl, "for he gives only a penny every Sunday."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 7, 1881.

TITHING

As the above important subject is being brought to the immediate attention of the Saints in Zion at the present time, and the blessings which flow to all who obey the laws of God are much to be desired by the Saints abroad, we offer a few suggestions to our readers as the Holy Spirit may dictate, hoping that they will be received in the kindly and loving spirit which inspires us in their dictation.

We are far from desiring any effort which would in the least degree involve distress among the people, neither do we counsel any measure which borders on oppression in the matters of financial support; but the Lord having given a positive law on the subject of Tithing, to which He has beneficently attached the most precious blessings both temporal and spiritual, we cannot but urge a strict compliance with the same as far as possible, in order that the Saints throughout this Mission may become, in a still greater degree than hitherto, the worthy participants in God's blessed providences,—the rich outpourings of His spiritual gifts, and the temporal deliverance of the faithful from the lands of poverty to the plenty and happiness found in Zion.

President John Taylor in his recent instructions at the Stake Conference held in Salt Lake City, of which we have unfortunately but a brief synopsis, gave some very excellent counsel on this subject. We quote from the synopsis given in the *Deseret News*, of the President's remarks on Sunday, Jan. 9, 1881:

"He said an opinion was held by some that the payment of Tithing was something to be decided entirely by the individual himself; many considered it of little importance, and thought it had little to do with their good standing in the Church. * * Said that many had a great deal to say, about free will and liberty, and these were good and true principles, for all men should have the privilege of doing, without coercion, anything they chose to do which would not interfere with the rights of others. Some say, 'You Latter-day Saints are serfs, under a sort of domination which compels you to do its will, whether it be your own or not.' If any of you think you are in this situation, I freely absolve you from it to-day. The speaker further showed that no Latter-day Saint is forced to do anything by the Church of which he is a member. It is his own choice to do right or do wrong, and assuredly a man may believe and think as he pleases. A person's faith cannot be taken from him. His life may be, but his faith will still exist, and he will take it with him to another world. Our faith is that God has revealed certain laws from heaven, and commanded us to obey and teach others to obey them. What for? To establish His kingdom; to root out wickedness,

and redeem the human race from their fallen condition. He felt to bless all who were endeavoring to do this, in the name of the Lord; whether they were operating at home or abroad, presiding and laboring in Zion, or preaching, exhorting and instructing among the nations of the earth. * * * To return to the law of Tithing, which is one of the laws revealed for the government of the Saints; it was given in the year 1838, in Far West, in answer to prayer, as a preparatory law to the establishment of the United Order, which will eventually prevail among this people. It will be seen by the Doctrine and Covenants, that the people of God in that day were expected to give all their surplus property into the hands of the Bishop of the Church, and that all who joined the Church were to be tithed of their surplus means, or they should not be considered worthy to abide with the Saints. This law has never been annulled. It is the word of God, plainly expressed, which we have had forty-two years to study upon, and yet to-day many of us do not know what it means. Do we want to know what it means? But what is to be done with those who will not observe the law of Tithing? First, teach them the law, so that they may understand it, and afterward they will be held personally responsible. Harsh measures should not be employed. Mercy and kindness first. In regard to donations of various kinds, they were matters outside of the law. There is no law commanding these things. But there is a law on Tithing. * * * No man who does not sincerely believe the law, and does not bring forth fruits meet for repentance, is not worthy to receive any ordinance of the Church, much less the ordinances of the House of God that are for the purpose of exalting men to the highest positions in the eternal worlds. No man is eligible for the kingdom of God simply because he undergoes an ordinance. He must believe in it, or he cannot yield acceptable obedience thereto. The speaker exhorted all to believe and observe the law of tithing, not for the sake of man, but for the sake of the word of God, who has said, for some good reason yet to be revealed, that it shall be a standing law to all the people of his Church. He prayed God to bless all who did so, and lead all in the ways of life and truth.

When in addition to these pointed remarks by the highest authority in the Church of God, we also read the commandments laid down in the Bible and the Book of Doctrine and Covenants, no one possessed of the Spirit of God can well misunderstand the necessity, as well as the beauty and blessing of this great law of the Gospel. One passage in the Revelations reads as follows:—

"And I say unto you, if my people observe not this law, to keep it holy, and, by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you ;

"And this shall be an ensample unto all the Stakes of Zion. Even so. Amen."

It may be suggested by some that the above refers only to the gathered Saints, but the Lord, through His servants, has long since extended the requirements and privileges of this great law to the Saints abroad, that they also might have a claim on the blessings accruing through obedience thereto. Many thousands have thankfully responded with their "tithes and offerings" in this land, and have strongly testified to the substantial recognition of the same by our Heavenly Father. The blessings of the Gospel, however, are not bestowed through compulsory obedience, but the grace of God is manifested towards those who spontaneously do His will and seek His good pleasure. Hence we must believe and appreciate His laws, and seek to keep them with an undivided heart. To pay one-tenth of our income is one of His most im-

portant statutes, and the blessings thereto attached can only follow when we have done our best to comply with its requirements. On the subject of its being an imperative duty as well as a privilege, and a fruitful source of blessing, we quote the following paragraph from the *News* account of the President's remarks on the first day of the Conference referred to:—

"This was not a requirement of man but of God, and no man had a right to change or modify this commandment. He did not care personally whether this law was observed or not, so far as the means contributed was concerned, nor did he think the Lord did, but it was given as a test to the people of God, and was as much a portion of the law of God as any other ordinance or requirement of the Gospel, and did not admit of modification. The priesthood was not called to pervert the ways of the Lord, and if there were those who sought to modify this law or teach or justify others in doing so, they must do so on their own responsibility, he would not bear it. No one had any right to divert the tithing they owed for any other purpose or object, but were required to abide the law, and then whatever they did in addition to this was a free-will offering, which they were at liberty to give or withhold, according to their discretion or circumstances."

Thus we find the responsibility thrown on our shoulders as to whether we shall serve God in this respect or not, and thus prove whether we are worthy of His choicest blessings, and as the Prophet Malachi plainly gives it, "Prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

WELSH CONFERENCE.—President Carrington left Liverpool on Saturday at noon, to attend the Conference in Wales to be held yesterday.

ABSTRACT OF CORRESPONDENCE.

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Elder George Stringfellow writing from Brighton, Sussex, on the 16th ult., says that he and brother H. J. Romney are very interested in their labors in that district. He relates an incident in their recent experience, concerning the healing of a lady who had been given up as incurable by the doctors. He continues:

"I am thankful, and praise God for His goodness in the manifestation of His power in her behalf, for she was healed and made whole from that very moment, and we baptized her husband that evening. On our visit there on the 11th of January, 1881, nearly a month later, we found her perfectly sound and well. She told us that the same day we left her house (the day after we administered to her), the doctor came again to her, and he sounded her lungs and looked at her in the face and said with amazement, 'Why, you are perfectly sound—there is not a thing the matter with you now! How is it? You are as likely to live until you are seventy or eighty years of age as any woman I ever saw!' He then went home and told the other doctor, who could not believe it until he came to see for himself. She sang the songs of Zion with us as though nothing had ever been the matter with her, and has been able to do her own washing, which she had not been able to do for years. God has so blessed us that we have baptized four persons during the last month in this district, and we have good prospects for eight or ten more soon."

Elder Stringfellow is laboring very energetically, especially among those not in the Church, and has the spirit of his mission upon him in his ministry.

By letter from President W. W. Jackson, of the Southampton Conference, dated Jan. 29, 1881, we learn that he has been actively engaged in "tracting," and spreading the Gospel amongst the people in that vicinity. He has sent a large number of pamphlets to the ministers of various denominations, and furnished them with his address, so that they could communicate with him if desirous to do so. Elder Jackson writes that brother Willey is visiting brother Le Chemmant in Jersey (under a special appointment), and that the health of the latter is improved. The Saints on that Island are very poor. The elders are desirous to commence "tracting" systematically at an early day. The Saints generally in the Southampton Conference are reported as being warm-hearted, and desirous of doing their part to sustain the work of God.

CORRESPONDENCE

THE WORK IN BRISTOL CONFERENCE.

Bristol, Feb. 2, 1881.

President A. Carrington.

Dear Brother.—As some time has elapsed since the Bristol Conference was reported, it is thought expedient that you should be informed of the progress of the work in this part of the Lord's vineyard.

President Beazer and myself returned on Monday from a tour through a portion of the conference. He intended when we left Bristol to visit the Saints as far as Devonport; but owing to the storm and depth of snow, we were compelled to return, only having completed half the journey. The weather permitting, we expect to start again in a few days, and hope to be able to visit all the Saints in the southern portion of the conference.

Brother Gardiner is at present visiting his relatives, but intends to return soon, when he and Brother Harris will visit the Saints in the northern district.

As you are aware the Saints are few and far between in this conference and, in consequence, we are, from necessity, compelled to pursue our labors in a little different manner to the general routine followed in other places. We are, however, in our humble way, endeavoring to warn the people to "flee from the wrath to come." Good seed has been sown

and, as a result, ten or twelve persons will be baptized as soon as the weather permits. The Lord is helping us, and friends are continually being raised up to assist us, some of these not believing in the principles we teach. Wherever we find a spirit of kindness we also find a feeling antagonistic to the principles we advance. There are many places where the Gospel has not been preached for years, and in these I think a great amount of good can be done, as the minds of the people are comparatively free from the prejudice existing in other places. It is noticeable that those living in small villages and in the country places are more willing to listen to us than inhabitants of cities and towns. All preaching, at present, has to be done around the fireside, as the clergy are so bitterly opposed, they would not allow us the use of their chapels "for love or money," but we tempt them but little with the latter article. When we see so much bigotry and superstition, we comfort ourselves with the knowledge that there are few indeed who have not heard the Gospel, and it is only proclaimed now as a "witness" preparatory to "the end." Praying God to bless you and your co-laborers, in which President Beazer joins, I remain, your faithful friend.

Your brother in the Gospel,
J. L. ROBINSON.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, TENNANT STREET, STOCKTON-ON-TEES, IN
THE DURHAM AND NEWCASTLE CONFERENCE, SUNDAY, JAN. 16, 1881.

Elders present from Utah.—Apostle Albert Carrington, President of the European Mission; William R. Webb, President of, and Wm. C. Parkinson, Joseph L. Holbrook, William H. Butler, George H. Butler and Joseph S. Tingey, traveling elders in the Durham and Newcastle Conference.

10-30 a.m.

Singing. Prayer by Elder Parkinson. Singing.

The Sacrament was administered by Elders Garbett and Lamp.

President Webb expressed his pleasure at being present with the Saints, and in being able to announce the presence of one of the Twelve Apostles in the person of President Albert Carrington. He believed it was the first time that one of the Twelve had visited the town of Stockton, and he felt therefore to congratulate them on the fact that one was now present. He further said that the morning would be devoted to conference business, and the reports from the presidents of branches would be first in order.

President Thomas Mitchell reported the Stockton Branch; Thomas Parmley, the South Church; Wm. Garbett, the Middlesboro; John Jackson, the Hartlepool; William Lambton, the Spennymore; Samuel Barnes, the Murton; William C. Parkinson, the Darlington; Joseph L. Holbrook, the Sunderland; George H. Butler, the South Shields; and President Wm. R. Webb, the Newcastle Branch; all in an improving condition.

The traveling elders of the conference reported their respective districts. Elders W. C. Parkinson, the Stockton; J. L. Holbrook, the South Church; and George H. Butler, the Northumberland; they found the Saints generally striving to live their religion, and there were additions being made by baptism in different parts of the conference.

President Webb then read the financial report, which was accepted;

also the statistical report, which showed there were ten branches, having a total of 404 officers and members. Singing. Benediction by Elder Holbrook.

2 p.m.

Singing. Prayer by Elder Parmley. Singing.

President Webb presented the General Authorities of the Church, as organized in Zion, who were unanimously sustained. Also Apostle Albert Carrington, as President of the European Mission; and W. R. Webb, as President of, and Wm. C. Parkinson, Joseph L. Holbrook, William H. Butler, George H. Butler and Joseph S. Tingey, as traveling elders in the Durham and Newcastle Conference.

President Carrington said he was pleased to meet with the Latter-day Saints. To the best of his recollection this was the first time he had visited the town of Stockton. He complimented the Saints on their commodious hall, and occupied the afternoon in delivering a very powerful and interesting discourse, giving such instruction and counsel upon the gathering and other subjects, as he felt directed by the Spirit.

Singing. Benediction by Elder Tingey.

6 p.m.

Singing. Prayer by Elder Mitchell. Singing.

President Carrington, after a few introductory remarks, spoke at considerable length upon the subject of tithing, setting forth the duties of the Saints in connection therewith, and the great blessings that invariably follow the paying of tithing when done in the spirit thereof. He said he felt anxious for the welfare of the Saints and would do all he could to help them. He concluded by asking the blessing of God upon all the honest in heart, in the name of Jesus. Amen.

President Webb exhorted the Saints

present to put in practice the good teachings imparted throughout the day. He also exhorted the priesthood to renewed diligence, and remarked that if the inhabitants of Stockton knew, like the Latter-day Saints, the importance of this work and the nature of the coming judgments, there would not be a hall large enough in Stockton to hold the crowds that would have assembled. He bore a powerful testimony that Joseph Smith was a prophet, and that the doctrines taught by the Latter-day Saints were true, and called upon those who had not yet obeyed the Gospel to repent of

their sins and be baptized for the remission of the same.

Doxology. Benediction by Elder Geo. H. Butler.

Considering the severity of the weather the congregations were large at both the afternoon and evening meetings, and were very attentive to the remarks of the speakers who addressed them; and many expressed themselves much interested in the instructions they had received, and gratified with the privilege they had enjoyed.

R. A. MIDDLETON, Clerk.

RULES OF STUDY.

Thoroughness and accuracy are two principal points to be aimed at in study. Francis Horner, in laying down rules for the cultivation of his mind, placed great stress upon the habit of continuous application to one subject for the sake of mastering it thoroughly; he confined himself with this object to only a few books, and resisted with the greatest firmness "every approach to a habit of desultory reading." The value of knowledge to any man consists not in its quantity, but mainly in the good use to which he can apply it. Hence a little knowledge of an exact and perfect character, is always found more valuable for practical purposes than any extent of superficial learning.

One of Ignatius Loyola's maxims was, "He who does well one work at a time, does more than all." By spreading our efforts over too large a surface we inevitably weaken our force, hinder our progress, and acquire a habit of fitfulness and ineffective working. Lord St. Leonards once communicated to Sir Fowell Buxton the mode in which he had conducted his studies, and thus explained the secret of his success: "I resolved," said he, "when beginning to read law, to make everything I acquired perfectly my own, and never to go to a second thing till I had entirely accomplished the first. Many of my competitors read as much in a day as I read in a

week; but, at the end of twelve months, my knowledge was as fresh as the day it was acquired, while theirs had glided away from recollection."

It is not the quantity of study that one gets through, or the amount of reading, that makes a wise man; but the appositeness of the study to the purpose for which it is pursued; the concentration of the mind, for the time being, on the subject under consideration; and the habitual discipline by which the whole system of mental application is regulated. Abernethy was even of opinion that there was a point of saturation in his own mind, and that if he took into it something more than he could hold, it only had the effect of pushing something else out. Speaking of the study of medicine, he said, "If a man has a clear idea of what he desires to do, he will seldom fail in selecting the proper means of accomplishing it."

The most profitable study is that which is conducted with a definite aim and object. By thoroughly mastering any given branch of knowledge we render it more available for use at any moment. Hence it is not enough merely to have books, or to know where to read for information as we want it. Practical wisdom, for the purpose of life, must be carried about with us, and be ready for use at call. It is not sufficient that we have a fund

laid up at home, but not a farthing in the pocket: we must carry about with us a store of the current coin of knowledge ready for exchange on all occasions, else we are comparatively helpless when the opportunity for using it occurs.

Decision and promptitude are as requisite in self-culture as in business. The growth of these qualities may be encouraged by accustoming young people to rely upon their own resources, leaving them to enjoy as much freedom of action in early life as is practicable. Too much guidance and restraint hinder the formation of habits of self-help. They are like bladders tied under the arms of one who has not taught himself to swim. Want of confidence is perhaps a greater obstacle to improvement than is generally imagined. It has been said that half the failures in life arise from pulling in one's horse while he is leaping. Dr. Johnson was accustomed to attribute his success to confidence in his own powers. True modesty is quite compatible with a due estimate of one's own merits, and does not demand the abnegation of all merit. Though there are those who deceive themselves by putting a false figure before their ciphers, the want of confidence, the want of faith in one's self, and consequently the want of promptitude in action, is a defect of character which is found to stand very much in the way of individual progress; and the reason why so little is done, is generally because so little is attempted.

There is usually no want of desire on the part of most persons to arrive at the results of self-culture, but there is a great aversion to pay the inevitable price for it, of hard work. Dr. Johnson held that "impatience of study was the mental disease of the present generation;" and the remark is still applicable. We may not believe that there is a royal road to learning, but we seem to believe very firmly in the "popular" one. In education, we invent labor-saving processes, seek short cuts to science, learn French and Latin "in twelve lessons," or "without a master." We resemble the lady of fashion, who engaged a master to teach her on condition that

he did not plague her with verbs and participles. We get our smattering of science in the same way; we learn chemistry by listening to a short course of lectures enlivened by experiments, and when we have inhaled laughing gas, seen green water turned to red, and phosphorus burnt in oxygen, we have got our smattering, of which the most that can be said is, that though it may be better than nothing, it is yet good for nothing. Thus we often imagine we are being educated while we are only being amused.

The facility with which young people are thus induced to acquire knowledge, without study and labor, is not education. It occupies but does not enrich the mind. It imparts a stimulus for the time, and produces a sort of intellectual keenness and cleverness; but without an implanted purpose and a higher object than mere pleasure, it will bring with it no solid advantage. In such cases knowledge produces but a passing impression; a sensation, but no more; it is, in fact, the merest epicurism of intelligence—sensuous, but certainly not intellectual. Thus the best qualities of many minds, those which are evoked by vigorous effort and independent action, sleep a deep sleep, and are often never called to life, except by the rough awakening of sudden calamity or suffering, which, in such cases, comes as a blessing, if it serves to rouse up a courageous spirit that, but for it, would have slept on.

Accustomed to acquire information under the guise of amusement, young people will soon reject that which is presented to them under the aspect of study and labor. Learning their knowledge and science in sport, they will be too apt to make sport of both; while the habit of intellectual dissipation, thus engendered, cannot fail, in course of time, to produce a thoroughly emasculating effect both upon their mind and character. "Multifarious reading," said Robertson, of Brighton, "weakens the mind like smoking, and is an excuse for its lying dormant. It is the idlest of all idlenesses, and leaves more of impotency than any other." The evil is a growing one, and oper-

ates in various ways. Its least mis-
chief is shallowness; its greatest, the
aversion to steady labor which it in-
duces, and the low and feeble tones of
mind which it encourages. If we
would be really wise, we must dili-
gently apply ourselves, and confront
the same continuous application which
our forefathers did; for labor is still,

and ever will be, the inevitable price
set upon every thing which is valu-
able. We must be satisfied to work
with a purpose, and wait the results
with patience. All progress, of the
best kind, is slow; but to him who
works faithfully and zealously the re-
ward will, doubtless, be vouchsafed
in good time.—*Smiles' "Self-Help."*

A Kansas paper tells the story of a Western man who walked twenty miles
to hear Queen Victoria sing in Her Majesty's Opera-troupe.

A French artist gave his last work to a porter to convey to the Salon. "Be
careful," said he, "the picture is scarcely dry." "Oh, never mind," exclaimed
the porter, "my clothes are old!"

A native of the Emerald Isle, on entering a shop in Brigeton last June,
remarked, "It's a stormy morning, sir." "Very rough, indeed," replied the
shopkeeper. "When"—addressing the customer—"did you see such a sum-
mer?" "Last winter," was the prompt reply.

A young fellow took his little sister the other day to see a family on which
he is a regular caller. The little girl made herself quite at home, and exhib-
ited great fondness for one of the young ladies, hugging her heartily. "How
very affectionate she is!" said the lady of the house. "Yes, just like her bro-
ther," responded the young lady unthinkingly. Paterfamilias looking up
sternly over his spectacles, the young gentleman blushed, and there was con-
sternation in the family circle.

TOO FAT TO KNEEL.—They were rehearsing a play in which the leading
role was confined to an actor who was inordinately fat. There was in it one
sensational scene in which the actor, tempted to the commission of a crime,
implored heaven that he might not yield to the temptation. Alas, at the
rehearsal, it became evident that the actor was too fat either to kneel or to
clasp his hands! "We'll have it cut," said the disappointed manager. "Oh,
no," answered the actor cheerfully, "I'll make it all right! I'll attempt to
kneel; and then cry, with a despairing gesture, 'Lost, lost!' My sin-scared
knees refuse their office; I can no longer pray!"

THE HYGIENE OF THE FACE AND EYES.—It is a mistake to believe that a
good complexion depends upon the use of such and such cosmetics. It really
depends upon digestion, which itself depends upon our mode of life. Persons
who rise early and go to bed regularly at ten, who take plenty of air and
exercise, eat with moderation at regular hours, having their meals at intervals,
long enough for the digestion of one to be thoroughly accomplished before
they begin the next—these persons are sure to digest well, and, in conse-
quence, have clear, healthy complexions, which will require no other cosmetics
but plenty of soft water and good toilet soap. The hygiene of the eyes is very
simple. For them, as well as for the complexion, good digestion is equally
necessary; more so, for no cosmetic could attenuate the yellow tinge which
billiousness imparts to them; and if some mysterious pencils can supply the
insufficient shadow of rare eyelashes, good health alone can give them that
brightness which is their principal beauty. Never read in bed or in a reclin-
ing attitude; it provokes a tension of the optic nerve very fatiguing to the
eyesight. Bathe your eyes daily in salt water; not salt enough, though, to
cause a smarting sensation. Nothing is more strengthening, and we have
known several persons who, after using this simple tonic for a few weeks, had
put aside the spectacles they had used for years, and did not resume them,
continuing of course, the oft-repeated daily use of salt water. Never force
your eyesight to read or work in insufficient or too broad light. Reading
with the sun upon one's book is mortally injurious to the eyes.